



HITLERISM



OR THE PHILOSOPHY OF
Evolution in Action

BY DR. W. B. RILEY

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PSALM 94

THE imprecatory Psalms attain popularity whenever war stalks the world. Then their language takes on definite meaning, and David is not only understood, but also appreciated. One might easily imagine that this 94th Psalm was born since Hitler began his practice of mass-murder and oppression. There are, however, but few who realize that Hitlerism is nothing other than the philosophy of Evolution in action.

This sermon is presented for the express purpose of proving that proposition. I propose to present it under the themes: Evolution—English in Origination; German in Cultivation, and World-wide in Devastation.

EVOLUTION, ENGLISH IN ORIGATION

It was born of a young English theologue's brain.

Those who take the pains to look up the history of Charles Darwin will find that as a youth he was a student for the ministry; but an opportunity came for him to make a voyage round the world on the "Beagle" and he accepted it. More than once on this trip he indulged in controversy with his shipmates on the subject of religion, and in his arguments constantly appealed to the teachings of Scripture. It was some fifteen years later before he abandoned his evangelical faith, and

then he confessed to his friend Hooker that he felt as guilty as if he were committing a murder.

The theory of Evolution, then, did not originate with, was not even revived by, a scientist, or a man of mature intellectual attainment; but rather from the mind of a young student for the ministry.

Its early broadcast was by English men.

CHARLES DARWIN was born in 1809 at Shrewsbury, England; and Alfred Russell Wallace in 1823 at Ush, Monmouth.

In 1859 Darwin was fifty years of age, and Wallace was but thirty-six; and yet the man who had started his life as a ministerial student and the one who had commenced his professional career as a research scientist, reached common conclusions, and their papers were read at the same meeting of the Linnaean Society of London and published together in "TRANSACTIONS" 1858.

Having originated in England, it was natural that *Englishmen became its early proponents.*

Herbert Spencer, a contemporary and a somewhat noted English philosopher, became easily a leader in the advocacy of this philosophy. His "PRINCIPLES OF PSYCHOLOGY," published four years before Darwin's "ORIGIN OF SPECIES," took the form of a positive approval of the philosophy of Evolution; while his work, "A SYSTEM OF SYNTHETIC PHILOSOPHY," in 1860, was an earnest of "THE FACTORS OF ORGANIC EVOLUTION" of 1887.

From that day, England has provided constant and efficient advocates of the philosophy, Sir Arthur Keith being among the most notable of them, and yet, having as his confreres in the philosophy an ever-increasing company of so-called scientists, ranging all the way from such names as that of William Bateson—an eminent biologist—down to J. B. McCabe, a shallow agnostic.

But this philosophy, finding its rise in England, has, like the winged seed of a Canadian thistle, been carried

to all parts of the world, and found in certain national atmospheres quick root and rapid growth.

EVOLUTION OF GERMAN CULTIVATION

It was an exotic in Germany! But the dwarf philosophy born in England, proved a flowering plant when carried across the channel and over the Rhine.

However, it must be said in faithfulness to the German university professor-company, and even to their men worthy to be called great scientists, that they were not the ones to give it welcome.

RUDOLPH VIRCHOW, born just two years ahead of Alfred Russell Wallace, was a Prussian from Pomerania, but studied at Berlin; and later in his professorship there, became the noted pathologist of his day. In the realm of archeology he was equally distinguished.

In fact, he was in Germany what Saul was in Israel—head and shoulders above his fellow scientists. The Darwin doctrine he repudiated *in toto*.

His junior, Ernst Haeckel, the German zoologist and atheist, proved to be the leader of the lesser breed of atheist or monist Germans, who adopted the philosophy and sought to impose it upon the university students of their day.

Among theological professors the philosophy found its early friends.

The reason for that fact is not far to seek! Inflated with a sense of superiority the theologians inaugurated the theory of Higher Criticism, which called into question the claims of divine Revelation, and based that theory on the Darwin hypothesis. A land that prospered under the doctrines of Luther, the practice of Bible precepts and so enjoyed the favor of God, fell into the common experience of both individuals and nations, namely, imagining itself "*some great one.*" And because the schools were found manned by superior professors, the world began to pay its tribute, in the form of students traveling from many countries to that center.

So, Germany, made great by the favor of God, forgot the source of its strength and began to trust in itself. Materialism triumphed, and the Darwin doctrine of Evolution flourished accordingly. The Standard Encyclopedia says,

"It was in Germany, beyond any other European country, that the impulse given by Darwin twenty years ago (now 50) to the theory of evolution influenced the whole tenor of philosophical opinion."

The moment theologians forget God and begin to question and contort His Word, the result becomes a matter of record; and the land of Luther, between the years of 1873 and 1879, a short period of six seasons, increased in crime from fifty to between two hundred and three hundred per cent, while imprisonments in Prussia, Hanover and the Rhine provinces rose with an equal rapidity. Forty years ago, when the Darwin doctrine had reached its greatest popularity in that land, Dr. Bauer, one of the Imperial chaplains, preaching before the emperor himself, said,

"Affection, faith and obedience to the Word of God are unknown in this country, in this our great German Fatherland, which formerly was justly called 'the home of the faith.'" "On the contrary, it really seems as if it were the father of all lies who is now worshipped in Prussia." "Marriages are concluded without the blessing of the Church." "We still have a Sunday, but it is only a Sunday in name," and "now the servants of God are daily insulted."

About the same time a German correspondent of a London paper declared that in "Berlin house to house inquiry showed that in only one house in eight was there any regular use, or even possession, of the Bible; and this correspondent added, "The social deterioration in Germany and increase of crime does not come from ignorance. Nor does the presence of immorality arise from a lack of artistic and esthetic culture. Nor is intemperance the cause! The one chief reason for the degeneration of this once noble people is the *substitution of skepticism for faith in the Scriptures.*"

A shrewd observer remarked of Germany, "Ministers have lost their grip on the sword of the Spirit, have drifted into doubt and uncertainty; and the people, finding infidels positive and preachers insecure, have followed the men who seem to have convictions."

The Wellhausen School of Theology and the rise of Higher Criticism—indigenous to German soil—made the exchange of orthodoxy for the evolutionary hypothesis a natural barter by which not only the morals of the people were sabotaged, but Christianity itself was crucified afresh.

From German universities this plague spread rapidly.

Through the patronage of German universities by students from other nations, this German doubting became an epidemic and was carried to the many nations of the earth, menacing the respect of the Bible, the stability of morals, and even the progress of Christianity itself.

There are people, and not a few of them among the so-called intellectuals, who would prefer the cemetery to any position except "in the advance guard," and who adopt the latest philosophy as women indulge in painted nails or the spring style of hats! To show to what extremes a thing of this sort can go, take the survey of university shelves made in our own North America and reported by no less an authority than Dr. William Bell Dawson (Gold Medalist in Geology and Natural Science, and a Laureate of the Academy of Sciences, Paris) some years since. He said, "On the university shelves examined, we found in one library:

Books favorable to evolution, 83; opposed to evolution, 0;

Supporting atheistic evolution, 29; upholding theistic evolution, 3; non-committal, 51;

Discrediting the Divine inspiration of the Bible, 42; sustaining its inspiration, 0;

Condemning Christianity and the Church, 17; con-
tending for them, 1;

Denying the Deity of Christ, 12; representing Him as the Son of God, 0."

People often wonder why the church is having a hard time today. The reason is evident. The godly father or mother (who brings to the birth and fosters youth to the point of young manhood and womanhood, to find all parental philosophies flung to the winds, and even parental care treated with contempt by the very children who splurge on the riches that represent father's sweat and mother's ceaseless endeavor), finds going difficult. So the Church of God, that brought education to the birth and cradled it into strength, is now treated with as much contempt by the schools that it created as was ever shown by degenerate offspring to devoted parents.

EVOLUTION, WORLD-WIDE IN DEVASTATION

We come now to the consummation of the whole matter and to an understanding of the 94th Psalm.

"How long shall the wicked triumph? How long shall they utter and speak hard things, and all the workers of iniquity boast themselves?"

"They break in pieces thy people, O Lord, and afflict thine heritage."

"They slay the widow and the stranger, and murder the fatherless."

"Yet, they say, The Lord shall not see, neither shall the God of Jacob regard it."

"Understand, ye brutish among the people: and ye fools, when will ye be wise?"

The very phraseology here suggests what we want to say:

The doctrine of evolution is a brute-glorification.

Old Thomas Carlyle was a keen thinker, and when on one occasion he gave the history of the Darwin family, he said, "I have known three generations of

them—grandfather, father and son” (He meant from Erasmus down to Charles). And he added, “Atheists all!” He told how he had found an old Erasmus Darwin seal, engraven with “OMNI EX CONCHIS” (everything from a clam shell). And then he added, “And this is what we have got to—all things from frog spawn—the GOSPEL OF DIRT!”

Yes, it's worse than a GOSPEL OF DIRT. It's a Gospel of *DESTRUCTION*!

Disraeli, in a speech at Oxford, once said, “The question before the world is this, ‘Is man an ape or an angel?’ I am on the side of the angels. I repudiate with indignation and abhorrence the contrary view.”

Little wonder!

A few years ago *Our Baptist*, published in Chicago, had an article on “America Training Her Youth for the Lowest Brutality.” It charged that one of the textbooks used in the College of the City of New York gave careful instruction on military training for breaking necks, gouging out eyes, knocking down and kicking into helplessness, and spoke of it as the art of sportsmanship. The book said “the object is to kill”; and explained “The principles of sportsmanship and consideration for your opponent have no place in the practical application of this work.”

The volume added further, “This inherent desire to fight and to kill must be carefully watched for and encouraged.”

Why not? If the doctrine of Darwin be true? Isn't that the law of life? Who blames the serpent for swallowing small fish, or even the big denizens of the sea for eating up the little ones?

Who blames the proud bird of the sky—the chief figure on our National Emblem, the eagle, for pouncing upon and making a meal of the dove?

Who blames the lion for quitting the jungle long enough to take out of the fold, the delicate morsel, a lamb?

If the theory of Darwin be true, these things belong to the laws of life; and if there be no personal God, Nature's laws can hardly be denominated wrong at any point. "Might makes right!" The strong should live; let the weak die! That's the Darwin doctrine!

Thomas Huxley, Darwin's associate in the philosophy, affirmed that evolution made of nature a "huge gladiatorial show" and "cockpit!" Strife and struggle constitute the essence of evolutionary process and the main-spring of progress.

Such a philosophy is admirably adapted to Hitler objectives!

In the *Minneapolis Star-Journal* Jan. 16, 1941, there was a two-column article on Hitler, in the course of which Hitler was reported by a former comrade and friend as having said, "In my great educative work, I am beginning with the young . . . With them I can make a new world. My teaching is hard. Weakness has to be knocked out of them. In my training schools a youth will grow up before which the world will shrink back. A violently active, dominating, intrepid, brutal youth—that is what I am after. It must be indifferent to pain. There must be no weakness or tenderness in it . . . In this way I shall eradicate the thousands of years of human domestication . . . I will tell you a secret. I have seen the vision of the new man—fearless and formidable. I shrank from him!"

Little wonder! He's the BEAST-MAN! But the amazing thing is that Hitler is not the originator of this idea. Any man or woman who will take the pains to read a book born of the war of 1914-18, and emanating from the pen of Dr. J. P. Bang, will discover that the German poets, philosophers, and preachers united their pens to propagate this same philosophy; and the Germany of today is not the Germany of twenty-five years ago, and still less that of fifty years ago when noble souls were quitting its soil for America's greater opportunities. That's why American Germans are seldom in sympathy with the war now being waged by their misguided relatives under Hitler leadership.

Emanuel Geibel, the poet-laureate of Germany, voiced the rising national egotism years ago by declaring that the world would yet be healed by Germanism, saying, "Some day it will happen, that the Lord will remove the shame of his people; He who spoke on the field of Leipzig, will speak once more in thunder. Then be of good cheer, O Germany. *This is the first sign!* When East and West unite to draw the sword against thee, then know that God will not forsake thee, if thou dost not forsake thyself. * * * Then let the chastening glow of a world-conflagration blaze forth, and do thou, the Imperial Eagle of the German land, arise like Phoenix from the flames!"

Take this from a German pastor also voicing himself in the time of the last World War, and it reveals how the misery of the world is the result of misguidance, for this pastor contorted the Lord's prayer into the following petition:

"Though the warrior's bread be scanty, do Thou work daily death and tenfold woe unto the enemy! Forgive in merciful long-suffering each bullet and each blow which misses its mark! Lead us not into the temptation of letting our wrath be too tame in carrying out Thy divine judgment! Deliver us and our Ally from the infernal Enemy and his servants on earth. Thine is the kingdom—the German land; may we, by aid of Thy steel-clad hand, achieve the power and the glory." Blasphemy!

Another sermon preached on one August 23 during the World War contains this statement:

"Germany is the future of humanity, a nation which is God's seed-corn for the future, the center of God's plans for the world," a sermon that wound up with the statement, "We love our earthly Fatherland so much that we gladly barter our heavenly for it."

Stanley High in May '41 *Reader's Digest* says of Hitler's Religion "God is Germany."

Hitler, then, bigoted as is his conceit, determined as are his murderous purposes, destructive as are his sub-

marines and bombs, pitiless as are his methods, is only the acme of a spirit which has grown in half a century into the bloody tyranny that stalks the world and gloats in evolution's philosophy—"MIGHT IS RIGHT; in the interest of the future, kill the weak, propagate the strong!"

Finally, this philosophy, the pet of our American Universities, now threatens the life of the world.

Fritz Philippi, another one of their poets, wrote what he called "World-Germany" during the last war and said, "Germany lies like a peaceful garden of God behind the wall of her armies." The poet hears the giant strides of the Germans armour-clad; the old era sinks into the ruin. "*But now the world shall have its coat cut according to German measure.* And as far ■ our swords flash and German blood flows, the circle of the earth shall come under the tutelage of German activity!" Think of Ernest Glauck's sacriligious statement, "Christ was great; but Hitler is greater."

While in the "Schlesische Zeitung" the following lines appeared:

"O God, do Thou accept us as strong and worthy to wield Thy fell sword of vengeance; as Thy faithful servants will we bleed and conquer for the right, and we will avenge the blood of our brethren with truly godlike courage. Oh, help us, Father, at the right time, Thou the Father of all justice!"

It's possible, then, for a people to become so enamored of brutal notions that Russian Bolshevik rulers can slay their own brethren in the flesh by the millions, and go to bed at night undisturbed by accusing consciences. And it is also possible for ■ Hitler to become so obsessed with the idea of being the chief warrior of the millenniums ■ to smite every weaker neighbor-nation. When asked the object and end of such revolution, he answered, "We do not know what the end will be, but we desire revolution." * * * "I will compel the German people, who are hesitating before their destiny, to walk the road to greatness. I can attain my purpose only

through world revolution. We shall rejuvenate the world!"

Little wonder that Hermann Rauschning, Hitler's former party comrade, now a refugee in America, entitled his book and description of the German endeavor, "The Voice of Destruction."

In 1932, '33 and '34 he was a trusted official in the National Socialist party and president of the league of the Free City of Danzig. But when he finally became convinced that the movement, instead of being patriotic and progressive, was a nihilist revolution, threatening the world with ruin and Germany with the reputation of murder first and suicide later, he fled the fellowship and found safety on our soil. Little wonder that Hess also sickened and sought refuge in Scotland.

Professor Conklin of the University of Princeton said the human intellect reached the acme of its development two thousand years ago in Greece.

Hitler believes that the martial spirit has reached its acme in himself. He sums up the result—GERMANISM, and it's "a world on fire!"

We wonder what Charles Darwin would think of it, could he be permitted a resurrection today and the privilege of reviewing his philosophy's results.

But let it be understood that Charles Darwin didn't die without his fears for the future and his deep anxiety over the fruits of his own philosophy. Few of his followers will accept the testimony of dear LADY HOPE, his friend and neighbor, who went one day to his bedside for her accustomed visit, to find him sitting up in bed, wearing a soft embroidered dressing gown of rich purple shade. He was gazing out on the far-reaching stretch of woods and fields, and his face lit up as she entered the room. With a wave of his hand toward the scene, she noted that, in the other hand, he held an open Bible.

She asked, "What are you reading now?"

"HEBREWS," he answered. "I call it the Royal Book. Isn't it grand?"

She adds, "When I made some allusion to the strong opinions expressed by others on the history of Creation, its grandeur, and to the earlier chapters of the Book of Genesis, he seemed greatly distressed; his fingers twitched nervously, and a look of agony came over his face and he said:

"I was a young man, with unformed ideas! I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them.'"

Turning from his own theory, he spoke of the holiness of God and the grandeur of the Bible, and added, "I have a summer house in the garden, which holds about thirty people. I want you very much to speak there. I know you read the Bible in the villages. Tomorrow afternoon I should like the servants on the place, some tenants and a few of the neighbors to gather there. Will you speak to them?"

"What shall I speak about?" I asked.

He answered, "CHRIST JESUS, and His salvation! Is not that the best theme? And then I want you to sing some hymns with them. You lead on your small instrument, do you not? If you take the meeting at three o'clock this window will be open, and you will know that I am joining with you."

It was not long after that his soul took its flight. If it be true, as Lady Hope believed, that he deeply repented his philosophy and possibly accepted Jesus Christ as his Saviour, then only the statement of Scripture itself that in heaven "*there are no tears*," could persuade me, that Charles Darwin was not bowed with an eternal grief over a philosophy that has baptized the world with blood.

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